The older women informants described, when they were young, they would work at scraping skins pegged to the ground, by leaning over from the waist, feet well apart and knees unbent, swinging sideways from the hips. They could keep up this rhythmical steady motion, with the short-handled scraper usually tipped with metal, for hours at a time, one day after another.[4] Sometimes, too, a woman would spend a whole day softening ropes of rawhide by rubbing the rope which had been run through the eye and ear apertures of a buffalo skull upon which the horns had been left so that she, sitting on the ground with legs extended, could rest her feet against the horns as she pulled the rope back and forth, making it soft and white.[4] Nevertheless the tedium of these operations was often relieved by the fact that occasionally other women, who had at the moment some leisure, would hear the work going on and would volunteer to help.

It was customary for women to do much of their work in groups. If a young woman, for instance, wished to make a fine robe, she would call in some other women, including an older experienced "hand." The latter would mark the robe where the embroidery should go, and the younger women did the fancy work. The hostess would cook for all present and so, in a pleasant atmosphere of sociability and "woman talk," the work would progress. A similar type of gathering would be held when a sufficient number of hides had been saved to make a lodge cover.

In size the lodges ranged from six skins up to twenty-four or twenty-five, with the average of about fourteen to seventeen.[5] Much skill was needed for cutting and fitting the skins and an experienced woman would be called in to do that part, while the others helped with the task of sewing the skins together. Our informants stated that a woman would have to "save and save" skins towards a new lodge, which was a necessity about every three years.

Women went out in groups to pick berries and wild fruits as well as to dig roots, but each one had right of disposal over what

[4] Another method for softening ropes is given by Kroeber, 1908, p. 150.

[5] The largest lodge remembered by the Gros Ventres is said to have been that of the Blood Chief, Father of All, who had, at the time of the 1855 treaty, a lodge with two fires, poles 65 ft. long, and the cover consisting of more than 25 skins.

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793 us begin again. Keep quiet," and to the first attendant: "Bring
*796 a live buffalo chip." The attendant did so, put it on the hearth, and returned to his place. The retiring keeper then took a pinch of dried peppermint leaves, and after the triple successive lowering and three clockwise circles above described, but without song or spoken word, released the peppermint, dropping it on the smoldering chip.

● [516] Squatting on his knees and heels instead of cross-legged, so that he could move around more easily, he took up the Flat Pipe, grasping it by the stem, palms up, with his left hand nearer the bowl. Then he circled the stem through the incense and upward until it pointed *east* and held it steady a moment at this point. He repeated the circling and pointing at a lower level, again at a still lower one, and finally made three clockwise circles with the bowl around the incense. Next he repeated the same smudging but toward the *south;* finally, toward the *west.*

After the smudging came the solemn prayer (to be described later) said by the retiring keeper, kneeling upright and holding the Pipe with the stem pointing, not to any point of the compass, but vertically upward. At the end of the prayer he let himself down [516] on his heels, still kneeling, and held the Pipe in position to smoke. He ordered the first attendant: "Bring a live buffalo chip." The [412] attendant thereupon took a chip from the lodge hearth with a forked stick and applied it to the tobacco in the Pipe. The keeper [276] puffed the Pipe until the tobacco was lit, and then took three distinct puffs, blowing the smoke upward around and downward around. Then he passed the Pipe to the new keeper, first swinging it upward. The new keeper, after taking three puffs and blowing the smoke up and down in the same manner, took a real full smoke with the Pipe. Then he passed it clockwise to the nearest ex-keeper to the east, who smoked it, but without swinging it upward. Then it was passed in turn clockwise to the other ex-keepers, if there were others, to be smoked but not swung, till it reached the last nearest the door. The ex-co-keepers did not smoke the Pipe in this or in any other Flat Pipe rite. Then the lighted Pipe was passed back anti-clockwise, without smoking, and without swinging upward except by the new keeper (this honor

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342 The triangular space between the foot of the Pipe bed and the
346 head of the keeper's bed served the keeper as a place to keep such
353 of his personal and ritual belongings as his peppermint, sage brush, personal smoking pipe, and so forth.

778 In good weather, the Pipe bundle was taken outside by the co-
788 keeper in the morning (rite to be described later) and hung up, stem to east, on the outside of the keeper's lodge just above the door, the thong handle of the bundle being looped around a pin of the lodge. About sundown the bundle was brought inside again by the co-keeper to its ritual place. At night the opening of the keeper's lodge was securely closed with a piece of rawhide, shaped like the door, covered with a sort of lattice work of rawhide, and fastened from the inside.

778 The keeper's lodge, as the depository of the Flat Pipe and the dwelling of the consecrated custodians thereof, had to be treated with great respect. This respect was formalized in a number of ritual and other observances.

784 No one was permitted to step over the incense hearth, under penalty of being inflicted with fits.

When the keeper, co-keeper and Pipe child took off their moccasins for the night, these had to be deposited, not alongside the beds or under the pillows or anywhere in the "sanctuary," but near the lodge door,—the keeper's to the west of the door, the co-keeper's to the east, the Pipe child's to either the west or the east *ad libitum*. If this were not done, severe headaches would result.

Anyone entering the keeper's lodge or leaving it or passing from one part of it to another, always had to walk clockwise.

784 When anything was going on therein, with men and women both
● 516 present, the men had to sit on the western side, the women on the eastern. When they sat down, they could not sit with legs stretched out in front; the men squatted on their heels with knees touching the ground and legs parallel, while the women sat on their buttocks with their legs to the right side one leg under the other.

784 No one, adult or child, could throw stones or sticks at the keeper's lodge. Children were not allowed to play or fool or romp

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fathers back of them and the wives back of the grandfathers, according to one statement by Coming Daylight; the grandfathers in front, and the dancers and their wives back of them according to another by her. The bows of the "talls" and "shorts" were stuck upright in the ground in two crescents in front of the two respective divisions; the bows of the ritual "elder brothers" (the four councilors?), a little apart near the south or southeast ends of these two crescents.[18]

The chief ritual paraphernalia used in the Crazy Dance were the badger pelt, hoof rattles, whistles, bows, and poisoned arrows. The stuffed badger hide, "trimmed and fixed up," figured prominently in the rites. The bone whistles, hung on the neck of the dancers, were blown by them when dancing. The rattles, θaθanas, sticks about five feet long, with deer hoofs attached in a row along the upper third, were used by the grandfathers who sang, sitting in a row and pounding the ends of the rattles on the ground to beat time.

Each Crazy Dancer treated one of his arrows with poisonous wild parsley, and tied the poisoned arrow to his bow. If the dancer "got mad or any serious situation arose" he would unfasten the arrow and shoot to kill. If the arrow penetrated the skin of the victim or even scratched him, he died. This extreme measure was very rarely resorted to. We were told of no actual instance. When the dance was over these poisoned arrows were carried away to a spot where no one could find them and were buried.

The ceremonies on each of the four days of the Crazy Dance began with the painting of the bodies of the dancers and their wives, the pattern of the painting differing each day. The painting was done in the respective lodges of the leaders of the groups of two to four dancers. Here they gathered with their respective ceremonial grandfathers and "Little Crazy Dancers." The dancer and his wife, or borrowed surrogate, would sit there naked, the woman with legs close together and stretched out in front. This was a source of serious embarrassment to all concerned. The bodies

[18] Kroeber, 1908, p. 242, gives a different arrangement, with which still another statement by Coming Daylight that "the women sat on the west side" insofar agrees.

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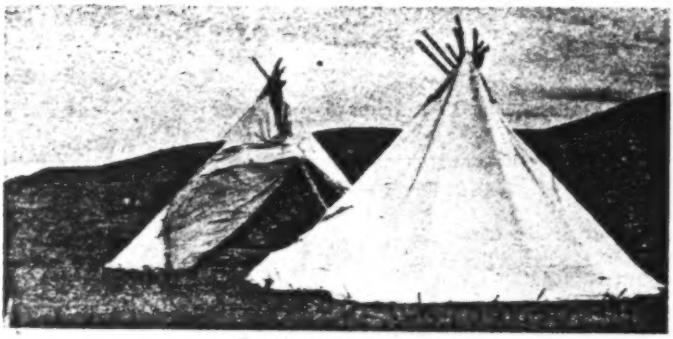

A. *Double tipi for ceremony.*

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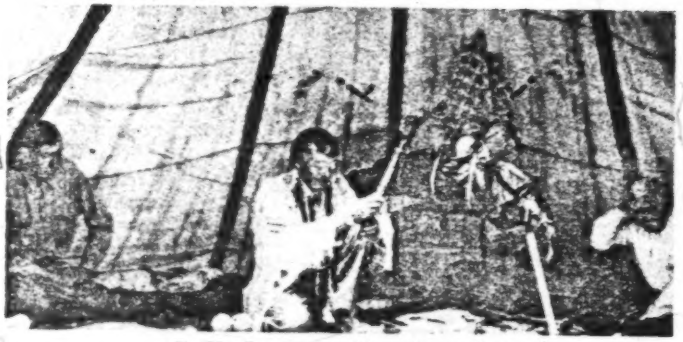

B. *The Boy prays with ordinary pipe.*

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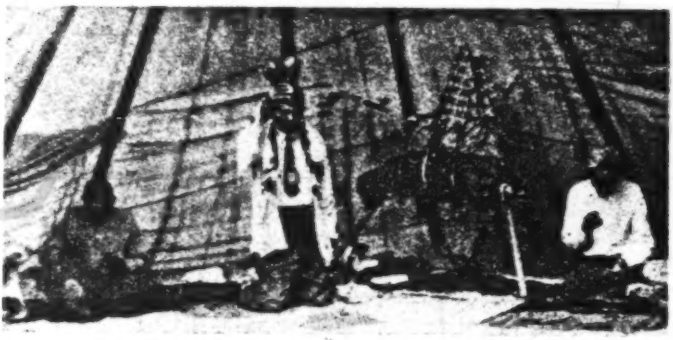

C. *The Boy smudges rattles over Flat Pipe hearth.*

PLATE I

[p.425]